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ABSTRACT

This document was developed for use with American Indian students receiving tribal language instruction. The material is based on the content and format of the 1996 "Standards for Foreign Language Learning: Preparing for the 21st Century." The U.S. national standards recognize that language and culture go hand in hand and are organized around five interconnected goals: communication, cultures, connections, comparisons, and communities. Under each goal are "content standards" and "sample progress indicators." The national standards document also contains sample "learning scenarios" that describe classroom activities illustrative of standards-oriented instruction. This document augments the national standards by providing a set of American Indian-specific learning scenarios. Each scenario is followed by an interdisciplinary "reflection" section that references student learning or communication strategies, critical thinking skills, cultural insights, and other curricular elements related to specific national standards. Elementary-level scenarios relate to Seminole art, Salish foods, Lakota language and culture camps, and a Cherokee tribal timeline. Middle school scenarios cover Nez Perce place names, Salish foods, Passamaquoddy community service, traditional Northwest Coast stories, and a Cherokee tribal timeline. High school scenarios relate to Shawnee oratory, Passamaquoddy community service, Navajo radio broadcasts, Menominee language and technology, and Tohono O'odham oral history. An outline of the national standards is included. (SV)

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ED 420 489

AMERICAN INDIAN SUPPLEMENT FOR STANDARDS ON **TRIBAL LANGUAGE** LEARNING

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Developed for: **Office of Indian Education Programs**
Bureau of Indian Affairs

By: **ORBIS Associates**
Washington, D.C.
1998

RL 021596

To accompany the 1996 Standards for Foreign Language Learning: Preparing for the 21st Century developed by the National Standards in Foreign Language Learning Education Project

American Indian Supplement for TRIBAL LANGUAGE LEARNING

Introduction

This document has been developed for use with American Indian students who are receiving tribal language instruction. The material is based on both the content and format of the 1996 *Standards for Foreign Language Learning: Preparing for the 21st Century* (developed by the National Standards in Foreign Language Learning Education Project) and should be used as a supplement to that 1996 material.

The national standards for Foreign Language Learning were predicated on the philosophy that language and culture go hand-in-hand. In other words, students cannot effectively learn a language unless they also learn about the culture in which the language is spoken. Thus, the Standards are organized around five interconnected goals: namely, *communication, cultures, connections, comparisons* and *communities*. Under each of these goals are two to three "content standards," followed by "sample progress indicators." Additionally, the national standards document contains sample "learning scenarios" which provide descriptions of classroom activities that teachers can use for guidance in providing standards-oriented instruction.

The national standards are purposely generic in nature and are intended to be inclusive of all languages. Moreover, they have been designed to accommodate the tremendous diversity among languages with respect to sound systems, writing systems, language syntax and cultures in which the languages are spoken. They have also been developed in recognition of the fact that some students in a classroom are second language learners, while others in the same classroom are heritage language learners.

In other words, the philosophy and design of the national standards document are particularly accommodating for American Indian contexts. Not only is there emphasis on the strong tie between language and culture, but there is also deference to states or local school districts for the development of appropriate local frameworks and exit performance standards for students. In Indian communities, that allows for the shaping of curriculum for tribal language instruction that is consistent with local needs and circumstances.

Given the points made above, the authors of this American Indian supplement felt that the best way to augment the usefulness of the national standards was to develop a set of American Indian specific "learning scenarios," following the same format as the learning scenarios contained in the national standards document (see pages 67-94 of that publication). The following material represents the outcome of that decision. It is hoped that the sample scenarios presented here will provide teachers with ideas for classroom activities with Indian language students.

The "learning scenarios" contained on the following pages are all hypothetical examples of community-based classroom settings. They follow the same format as the ones in the national standards, with the exception that unlike the national standards, these are broken into grade level groupings: elementary, middle and high school. A few of the scenarios could be applicable to more

than one grade grouping, and thus appear twice, although grade-specific modifications have been made as appropriate. The national content standards to which each scenario relates have been highlighted in a separate box. Additionally, consistent with the national standard format, each scenario is followed by a "reflection" section which references student learning or communication strategies; critical thinking skills that can be explored by students; ways in which students might gain cultural insights; and other possible curricular elements as they might relate to specific national standards. In keeping with the cultural characteristics of many tribal teaching methods, the authors of this material have tried to make both the "scenario" and "reflection" sections as interdisciplinary as possible.

Like the national standards themselves, these scenarios reflect the philosophy that students cannot fully master any language without understanding the cultural context in which it is spoken. In other words, learning a language well is much more than just learning the practical benefits of communicating in it. Thus, none of the standards can really stand alone; rather they are all interconnected by the five goals of *communication, culture, connections, comparisons* and *community*. This philosophy is very compatible with many tribal philosophies which recognize the interconnectedness of things and the necessity of addressing the "whole" person and the "whole" community.

One further point the authors of this American Indian Supplement would like to make is that many Indian people strongly object to the use of the term *foreign language* when applied to tribal languages. Since essentially all languages **other than tribal languages** are foreign to North America, it is no wonder the term is unacceptable to America's indigenous population. Thus, we commend the authors of the National Standards for Foreign Language Learning for recognizing the inappropriateness of the term "foreign language" in certain contexts. Except in their title, they have tried to use other terminology, like "target language" or simply "language" whenever possible.

We note that this Supplement should be considered "a work in progress." As such, it will periodically be improved and revised by the BIA, based on input from American Indian educators and leaders. Please send any comments you might have to:

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[*Note: A listing of the National Content Standards is attached to this Supplement for easy teacher reference.*]

Elementary Grades
SAMPLE LEARNING SCENARIOS

1. *AMERICAN INDIAN ART*

At the reservation's elementary school, students are using Seminole language as a vehicle for learning more about the unique Seminole art form known as "patchwork." Seminole patchwork artists and native speakers visit the classroom to explain and answer questions about the history and technical processes of the art form. The language teacher translates for the class, as necessary, and uses this opportunity to introduce new Seminole vocabulary words and grammatical structures.

TARGETED STANDARDS

1.1 Interpersonal Communication
1.2 Interpretive Communication
1.3 Presentational Communication
2.1 Practices of Culture
2.2 Products of Culture
3.1 Making Connections
3.2 Acquiring New Information

The artists show students some of the traditional and contemporary patterns employed by certain families of Seminole patchworkers. A particular focus of the instruction is for students to use Seminole words for numbers, colors and geometric shapes to describe and mathematically analyze the patterns. Students design their own patterns using colored paper, and then label in the Seminole language the shapes and colors they use in their patterns.

Reflection

1.1 Students formulate questions about a Seminole art form.
1.2 Students comprehend main ideas in oral narratives of Seminole patchwork artists.
1.3 Students prepare and label model patchwork designs.
2.1 Students observe and participate in cultural activities.
2.2 Students observe, identify and create tangible products of culture.
3.1 Students demonstrate an understanding of math concepts and art appreciation while using the Seminole language.
3.2 Students understand distinct culture-based viewpoints of Seminole patchwork artists.

2. ***AMERICAN INDIAN FOODS***

TARGETED STANDARDS

1.1 Interpersonal Communication
2.1 Interpretive Communication
2.2 Products of Culture
5.1 Language Beyond School
5.2 Lifelong Learning

Elementary and middle school Salish language students from the Flathead Reservation attend a special two-day activity focused on traditional Salish foods. All foods and related harvesting, hunting and cooking terms are presented in both Salish and English by members of the Salish Culture Committee. At the workshop, students learn about traditional foods and methods of collection, preparation and preservation. The traditional food staple known as camas bulb receives particular focus during instruction. Students visit traditional camas harvesting grounds, dig bulbs using traditional digging sticks, roast the bulbs over an open campfire and eat the bulbs as part of a meal which also includes other traditional foods among which are venison and huckleberries. During the two days, students engage in conversational Salish with members of the Culture Committee, thus increasing students' knowledge and use of everyday Salish language.

Reflection

1.1 Students exchange information with elders of the Salish culture.
2.1 Students use appropriate oral language for everyday communication in Salish.
2.2 Students explore the history associated with traditional Salish foods and their preparation.
5.1 Students interact with Salish-speaking community members.
5.2 Students participate in traditional activities and learn language associated with those activities.

3. ***AMERICAN INDIAN LANGUAGE AND CULTURE CAMPS***

TARGETED STANDARDS

1.1 Interpersonal Communication
2.1 Practices of Culture
2.2 Products of Culture
3.2 Acquiring New Information
5.1 Language Beyond School
5.2 Lifelong Learning

Elementary students from the Rosebud Reservation are participating in summer Lakota language and culture camps to support their classroom language instruction. Using the Total Physical Response (TPR) approach, active listening and other techniques, students are increasing the breadth of their Lakota language skills by participating in a variety of traditional cultural activities, such as tribal dances, tipi construction and quill work. The camps include nightly recitation of campfire tribal stories as well as discussions which focus on traditional Lakota values such as generosity and fortitude. Included in the discussions are the key Lakota words related to those values and concepts.

Reflection

1.1 Students learn and practice Lakota phrases such as greetings, leave takings and descriptions of tangible cultural products.
2.1 Students participate in age-appropriate cultural activities.
2.2 Students identify, experience and produce tangible cultural products.
3.2 Students listen to and talk about Lakota stories and songs.
5.1 Students communicate on a personal level with speakers of the Lakota language.
5.2 Students listen to music, sing songs and learn dances of the Lakota culture.

4. ***AMERICAN INDIAN TRIBAL TIMELINE***

TARGETED STANDARDS

1.2 Interpretive Communication
1.3 Presentational Communication
3.1 Making Connections
5.1 School and Community

Native language students at the elementary School in Cherokee, North Carolina are developing a bilingual tribal timeline in conjunction with middle school tribal language students. They are using the tribal archives for this purpose and the tribal historian is also helping them conduct their research. Students are participating in many teacher-led discussions about historical dates and events that are important from the Cherokee perspective. Those dates and events will form the basis for the timeline. Tribal language specialists help students with the appropriate vocabulary. Since the middle school language class students are learning the Cherokee syllabary, they are helping the elementary students by providing labels, written in the Cherokee syllabary, for various art objects that the elementary students are also producing to accompany the tribal timeline. The timeline and artwork will be displayed in both the tribal museum and at the school; the community will be invited to attend a student presentation about it.

Reflection

1.2 Students discuss and write about past events that are of significance to the Cherokees.
1.3 Students write and illustrate a presentation of culturally significant information.
3.1 Students demonstrate an understanding about history and social studies concepts.
5.1 Students present information about the Cherokee language and culture to others.

Middle Grades
SAMPLE LEARNING SCENARIOS

1. *AMERICAN INDIAN PLACE NAMES*

TARGETED STANDARDS

1.2 Interpretive Communication
1.3 Presentational Communication
2.1 Practices of Culture
3.2 Acquiring New Information
4.1 Language Comparisons
4.2 Cultural Comparisons
5.1 School and Community

The eighth grade Nez Perce language teacher is expanding her students' knowledge of the Nez Perce language and culture through a study of Nez Perce place names and the meanings behind the names. Students visit some sites and look at photos of other sites, both on and off the reservation. For each site, an elder explains the history, translates the place name, and talks about the historical and contemporary significance of the place to the Nez Perce people. Students also identify the language of origin for the non-Indian names for each place and discuss the significance or meaning behind those names. Some of the sites are natural features of the landscape and have Nez Perce as well as English or other European-derived names. Students compare cultural values associated with, and relationships to, places and the extent to which those values and relationships influence the naming in both languages. Students are developing a bi-lingual presentation on Nez Perce place names to be presented at the Visitors' Center of the Nez Perce National Historical Park.

Reflection

1.2 Students identify objects in their environment based on oral description.
1.3 Students prepare a public presentation about Nez Perce place names.
2.2 Students connect Nez Perce stories to specific sites.
3.2 Students recognize distinctive Nez Perce viewpoints related to place names and their cultural meaning and significance.
4.1 Students compare names in different languages for various sites.
4.2 Students compare cultural perspectives by examining how various languages are used to describe the same places.
5.1 Students develop a bilingual presentation related to Nez Perce language and culture.

2. ***AMERICAN INDIAN FOODS***

TARGETED STANDARDS

1.1 Interpersonal Communication
2.1 Practices of Culture
2.2 Products of Culture
3.2 Acquiring New Information
5.1 Language Beyond School
5.2 Lifelong Learning

Elementary and middle school Salish language students from the Flathead Reservation attend a special two-day activity focused on traditional Salish foods. All foods and related harvesting, hunting and cooking terms are presented in both Salish and English by members of the Salish Culture Committee. Students learn about traditional foods and methods of collection, preparation and preservation. In particular, students learn about the traditional food staple known as camas bulb. Students visit traditional camas harvesting grounds, dig bulbs using the traditional style of digging stick, roast the bulbs over an open campfire and eat the bulbs as part of a meal which includes venison and huckleberries. During the two days students discuss the history of the tribe and changes which have occurred over the past two centuries. Students also engage in conversational Salish with the Culture Committee, thus, increasing students' knowledge and use of everyday Salish language.

Reflection

1.1 Students exchange information with elders of the Salish culture.
2.1 Students use appropriate oral language for everyday communication in Salish.
2.2 Students explore the culture and history associated with traditional Salish foods and their preparation.
3.2 Students learn about distinctive Salish cultural viewpoints related to traditional foods.
5.1 Students interact with Salish-speaking community members.
5.2 Students participate in traditional activities and learn language associated with those activities.

3. *AMERICAN INDIAN COMMUNITY SERVICE*

TARGETED STANDARDS

1.1 Interpersonal Communication
1.2 Interpretive Communication
1.3 Presentational Communication
2.1 Practices of Culture
5.1 Language Beyond School
5.2 Lifelong Learning

Middle and senior high students participating in Passamaquoddy language classes decided to approach their tribal government about implementing a community-wide Passamaquoddy literacy initiative. After many months of documenting the need for and potential benefits from such a program, students attended several Tribal Council meetings and presented their documentation. The Council has consented to sponsor the program. Beginning immediately, all signs around the tribal buildings are to be posted in Passamaquoddy as well as in English. Students are responsible for designing most of the signs. Language classes are also going to be offered at the tribal community center for people of all ages and levels of Passamaquoddy language proficiency; middle school language students are responsible for preparing newspaper announcements for these classes. Sponsors of special cultural events held at the tribal museum and powwow grounds have agreed to support the language literacy program by including native speakers; posting signs in Passamaquoddy, which middle school students will be responsible for designing; advertising the events through news releases prepared in Passamaquoddy by the middle school students and through radio spots in the Passamaquoddy language narrated by high school students. Various activities are also planned to pair Passamaquoddy-speaking elders with students in the school programs for the purpose of increasing students' language facilities and cultural knowledge.

Reflection

1.1 Students develop and propose solutions to issues and problems that are of concern to members of their own culture through group work.
1.2 Students understand Passamaquoddy announcements and messages connected to activities taking place in their community.
1.3 Students prepare a research-based analysis of a current issue from the perspective of the Passamaquoddy culture.
2.1 Students use appropriate verbal and non-verbal behavior for daily activities among peers and adults.
5.1 Students present information about the tribal language and culture to others.
5.1 Students participate in group activities which benefit the school or local tribal community.
5.2 Students attend community cultural events and social activities and interact with native speakers.

4. ***TRADITIONAL AMERICAN INDIAN STORIES***

TARGETED STANDARDS

1.1 Interpersonal Communication
1.2 Interpretive Communication
1.3 Presentational Communication
2.1 Practices of Culture
2.2 Products of Culture
3.1 Making Connections

Middle school students from a Northwest Coast tribe are learning a variety of traditional stories in their native language. One story has particularly captivated students' interest. This story is about the annual salmon run, which occurs on the river that flows through the reservation. The science and language teachers have now collaborated on developing hands-on activities which provide students with scientific information about the salmon's habitat and life cycle and expand on what students learned from the traditional stories in their native language. The activities also have students focus on man's recent impact on salmon habitat and life cycles. Additionally, students are learning about the tribe's cultural beliefs and practices as related to the salmon and are expanding their native language vocabulary in doing this. A member of the tribal council meets with the students to explain the tribe's struggle to restore the salmon population. Students are preparing an illustrated presentation of the story for their school science and culture fairs.

Reflection

1.1 Students acquire information orally.
1.2 Students comprehend information related to other school subjects.
1.3 Students prepare an illustrated presentation of the traditional tribal salmon story and the scientific issues related to the salmon.
2.1 Students demonstrate an understanding of the traditional tribal practices associated with the salmon runs and the cultural beliefs associated with those practices.
2.2 Students experience expressive products of the culture and then identify, discuss and analyze issues related to the products.
3.1 Students discuss in the tribal language scientific information related to the salmon.

5. *AMERICAN INDIAN TRIBAL TIMELINE*

TARGETED STANDARDS
1.2 Interpretive Communication
1.3 Presentational Communication
3.1 Making Connections
5.1 School and Community

Native language students in the middle school in Cherokee, North Carolina are developing a bilingual tribal timeline in conjunction with an elementary school language class. Students are using the tribal archives and consulting with the tribal historian to conduct their research and to provide text for the timeline. They have many teacher-led discussions about historical dates and events that are important from the Cherokee perspective, and how those dates and events fit into other school subject areas, particularly social studies. Tribal language specialists are discussing with students the appropriate Cherokee names of the events as well as teaching them how to say the dates in Cherokee. Middle school students are using their knowledge of the Cherokee syllabary to help elementary students prepare Cherokee labels for artwork accompanying the timeline. The timeline will be displayed in the tribal museum and at the school; the community will be invited to attend a student presentation about it.

Reflection

- 1.2 Students discuss orally and in writing past events that are of significance to the Cherokees.
- 1.3 Students prepare stories or brief written reports about other school subjects to share with classmates and/or members of the tribal community.
- 3.1 Students demonstrate an understanding about concepts learned in social studies.
- 3.1 Students discuss topics from other school subjects in the tribal language, including geographical terms, historical facts and concepts, mathematical terms and problems and scientific information.
- 5.1 Students present information about the Cherokee language and culture to others.

High School
SAMPLE LEARNING SCENARIOS

1. *AMERICAN INDIAN ORATORY*

TARGETED STANDARDS

1.2 Interpretive Communication
1.3 Presentational Communication
2.1 Practices of Culture
3.1 Making Connections
3.2 Acquiring New Information
4.1 Language Comparisons
5.1 Language Beyond School

Senior high Shawnee language students in Oklahoma are involved in a special project for their end-of-year evaluation. They are using a well-known speech attributed to Tecumseh, the famous Shawnee leader. The speech was originally delivered in the early 19th century by Tecumseh as he attempted to enlist southern tribes to join his alliance against further American encroachment on American Indian lands. The students are using a wide range of resources, including community resources and oral history traditions, to research the life of Tecumseh and the events surrounding the famous speech. The speech is now only available in English. Working with native speakers from their community, students are translating the speech back into the Shawnee language. The students plan to take turns reciting lines of the speech in both Shawnee and English at the school's graduation ceremony and discussing the historical context in which the speech was given.

Reflection

1.2 Students demonstrate an understanding of the main ideas and significant details of a famous Shawnee leader's oration.
1.3 Students recite excerpts from a famous Shawnee leader's oration with important connections to Shawnee and American history.
2.1 Students learn about the important historical role and cultural perspectives of a famous Shawnee leader.
3.1 Students recognize the important role of Tecumseh as it relates to (1) American Indian inter-tribal history and (2) an important era of American history.
3.2 Students use a variety of sources on Tecumseh's oratory to prepare a presentation.
4.1 Students demonstrate an awareness that there are phrases and idioms that do not translate directly from one language to another.
5.1 Students use community resources to research a topic related to Shawnee culture and/or language study.
5.1 Students perform for a school or community celebration.

2. *AMERICAN INDIAN COMMUNITY SERVICE*

TARGETED STANDARDS

1.1 Interpersonal Communication
1.2 Interpretive Communication
1.3 Presentational Communication
2.1 Practices of Culture
5.1 School and Community
5.2 Lifelong Learning

Middle and senior high students participating in Passamaquoddy language classes decided to approach their tribal government about implementing a community-wide Passamaquoddy literacy usage initiative. After many months of documenting the need and potential benefits from such a program, the students attended and testified at several Tribal Council meetings. The Council has consented to sponsor the program. Beginning immediately, all signs around the tribal buildings will be posted in Passamaquoddy as well as in English. Students are responsible for designing most of the signs. Language classes are going to be offered at the tribal community center for people of all ages and levels of Passamaquoddy language proficiency. High school students are responsible for scheduling and facilitating these events as well as tutoring pronunciation of basic phrases. Sponsors of special cultural events held at the tribal museum and powwow grounds have also agreed to support the community-wide language literacy program by having high school language students introduce the events in the Passamaquoddy language; having high school students assist middle school students write newspaper announcements in Passamaquoddy; and having high school students record radio spots in the Passamaquoddy language regarding the pending events. Various activities are also planned to pair Passamaquoddy-speaking elders with students in the school programs for the purpose of increasing students' language facilities and cultural knowledge.

Reflection

1.1 Students develop and propose solutions to issues and problems that are of concern to members of their own culture through group work.
1.2 Students develop and translate into Passamaquoddy specific media messages for the community.
1.3 Students prepare a research-based analysis of a current issue from the perspective of the Passamaquoddy culture.
2.1 Students interact in cultural context reflecting both peer-group and adult activities.
5.1 Students communicate orally and in writing with members of the Passamaquoddy culture regarding topics of community concern.
5.2 Students establish interpersonal relations with speakers of the tribal language.

3. ***AMERICAN INDIAN NEWS BROADCASTS***

High school Navajo language students are developing newscasts for the tribally-run radio station. The students develop scripts in the Navajo language which are based on events occurring in the schools and around the reservation. Students also translate from English into Navajo, feature stories from the national Indian newspaper *News From Indian Country*. Each student has an opportunity to read a news item on the air after he or she has successfully recited it for the station manager.

TARGETED STANDARDS

1.1 Interpersonal Communication
1.3 Presentational Communication
2.2 Products of Culture
3.1 Making Connections
3.2 Acquiring New Information
5.1 School and Community

Reflection

1.1 Students discuss current events that are of significance to the Navajo culture.
1.3 Students prepare scripts for news broadcasts to be read by native speakers.
2.2 Students recognize and translate issues and ideas pertinent to the Navajo people.
3.1 Students discuss political, health, environmental and other topics in the Navajo language.
3.2 Students use a variety of sources to prepare reports in their native language regarding topics of interest to themselves and their community.
5.1 Students communicate orally in Navajo with members of the Navajo community regarding topics of community concern.

4. *AMERICAN INDIAN LANGUAGE AND TECHNOLOGY*

TARGETED STANDARDS
1.1 Interpersonal Communication
1.3 Presentational Communication
3.1 Making Connections
5.1 School and Community

High school tribal language students on the Menominee reservation are working on a Menominee language preservation and curriculum development project. Working with programming software, the students are assisting in development of an interactive language curriculum for elementary school students who are just beginning Menominee language classes. The software program is designed to supplement classroom instruction by teaching basic vocabulary pronunciation to elementary students. The program includes text, sound, photos, drawings and video. The program also includes self-assessment tools, including voice recognition, which allow students to check their progress. The high school students are involved in all phases of program development, including the recording of word pronunciations. High school students are gearing up to assist as instructors via a new distance learning network which will feed interactive Menominee language and culture instruction to learning labs at all elementary schools across the reservation.

Reflection

1.1 Students assist in developing solutions to language preservation issues in their own community.
1.3 Students prepare instructional materials in the Menominee language.
3.1 Students reinforce knowledge of technology applications.
5.1 Students present information about the language and culture to others.

5. *AMERICAN INDIAN LANGUAGE AND ORAL HISTORY*

TARGETED STANDARDS

1.2 Interpretive Communication
1.3 Presentational Communication
2.1 Practices of Culture
3.2 Acquiring New Information
4.1 Language Comparisons
5.1 School and Community
5.2 Lifelong Learning

Tohono O'odham language students in Sells, Arizona are improving their tribal language skills by participating in a community oral history project. The students receive instruction in how to select appropriate interview topics, formulate interview questions, conduct interviews and correctly use recording equipment. Working in teams, students conduct interviews with individual native-speaking elders on a variety of mutually acceptable topics. Whenever possible, the interviews are conducted almost entirely in the tribal language, although fluent translators accompany students to the interviews when necessary. Later, students catalogue the tapes and prepare a topical transcription of the interviews. Selected portions of interviews are transcribed and translated for inclusion in an annual student-produced publication entitled *Voices of Tohono O'odham Elders*.

Reflection

1.2 Students demonstrate an understanding of the main ideas and cultural nuances of meaning as expressed by speakers in formal and informal settings.
1.3 Students create articles based on transcribed and translated interviews with speakers.
2.1 Through communication with tribal elders, students learn traditional patterns of behavior and interaction.
3.2 Students acquire new cultural information and distinctive viewpoints.
4.1 Students demonstrate awareness that there are phrases and idioms that do not translate directly from one language to another.
5.1 Students communicate orally with members of the community.
5.2 Students establish and/or maintain interpersonal relations with speakers of the language.

Standards for Foreign Language Learning

COMMUNICATION

Communicate in Languages Other Than English

Standard 1.1: Students engage in conversations, provide and obtain information, express feelings and emotions, and exchange opinions.

Standard 1.2: Students understand and interpret written and spoken language on a variety of topics.

Standard 1.3: Students present information, concepts, and ideas to an audience of listeners or readers on a variety of topics.

CULTURES

Gain Knowledge and Understanding of Other Cultures

Standard 2.1: Students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied.

Standard 2.2: Students demonstrate an understanding of the relationship between the products and perspectives of the culture studied.

CONNECTIONS

Connect with Other Disciplines and Acquire Information

Standard 3.1: Students reinforce and further their knowledge of other disciplines through the foreign language.

Standard 3.2: Students acquire information and recognize the distinctive viewpoints that are only available through the foreign language and its cultures.

COMPARISONS

Develop Insight into the Nature of Language and Culture

Standard 4.1: Students demonstrate understanding of the nature of language through comparisons of the language studied and their own.

Standard 4.2: Students demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own.

COMMUNITIES

Participate in Multilingual Communities at Home and Around the World

Standard 5.1: Students use the language both within and beyond the school setting.

Standard 5.2: Students show evidence of becoming life-long learners by using the language for personal enjoyment and enrichment.

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